

Sūrah Ad-Dukhān

The Smoke

Sūrah Ad-Dukhān is Makki. It has 59 Verses and 3 Sections

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

With the name of Allah, the All-Merciful, the Very-Merciful

Verses 1 - 9

حَمْدٌ ﴿١﴾ وَالْكِتَابِ الْمُبِينِ ﴿٢﴾ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةٍ مُبَارَكَةٍ إِنَّا كُنَّا مُنْذِرِينَ ﴿٣﴾ فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ ﴿٤﴾ أَمْرًا مِّنْ عِندِنَا إِنَّا كُنَّا مُرْسِلِينَ ﴿٥﴾ رَحْمَةً مِّنْ رَبِّكَ ۖ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٦﴾ رَبِّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا ۚ إِن كُنتُمْ مُوقِنِينَ ﴿٧﴾ لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ ۚ رَبُّكُمْ وَرَبُّ آبَائِكُمُ الْأَوَّلِينَ ﴿٨﴾ بَلْ هُمْ فِي شَكٍّ يَلْعَبُونَ ﴿٩﴾

Hā Mīm. [1] By the manifest Book, [2] We have sent it down in a blessed night, (because) We had to warn (people). [3] In that (night), every wise thing is decided [4] through a command from Us. We were to send the Messenger [5] as a mercy from your Lord, – Surely, He is the All-Hearing, the All-Knowing – [6] the Lord of the heavens and the earth and of whatever there is between them, if you are to believe. [7] There is no god, but He. He gives life and brings death. He is your Lord and the Lord of your forefathers. [8] But they, being in doubt, are playing around. [9]

Commentary

The Merit of the Sūrah

Sayyidnā Abū Hurairah رضي الله عنه reports that the Messenger of Allah said that whoever recites Sūrah Dukhān on Friday night, his sins will have been forgiven by the morning. Sayyidnā Umāmah رضي الله عنها narrates that the Messenger of Allah said anyone who recites Sūrah Dukhān on Friday, in the night or in the day, Allah will build for him a house in Paradise. (Qurṭubī on the authority of Tha'labī).

In the present set of verses, the greatness of Qur'ān and some of its special features are described. وَالْكِتَابِ الْمُبِينِ "By the manifest Book". This verse refers to the Holy 'Qur'ān'. In the verse Allah swears an oath by the magnificent Qur'ān to state that it was revealed in a blessed and auspicious Night, the purpose of which is to awaken the unmindful human beings from their deep slumber. A similar oath was taken, in exactly the same words, at the commencement of Sūrah Az-Zukhruf (Chapter 43). The oath-phrase has been fully discussed there.

لَيْلَةٍ مُبَارَكَةٍ 'blessed night', in verse 2 according to majority of the Commentators, refers to '*laylatul Qadr*' or the 'Night of Power' which occurs in the last ten nights of the month of Ramaḍān. During this night Allah sends down countless blessings for his slaves/servants. It has been explicitly mentioned in Sūrah Al-Qadr, thus:

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ

"We sent it (the Qur'ān) down in the Night of *Qadr*". (97:1)

This clearly indicates that the phrase '*laylah mubārakah*' (blessed night) occurring in the verse refers to the 'Night of Power'. It is narrated in a Tradition of the Prophet ﷺ that all Prophets عليهم السلام, since the inception of man till the end, received their respective Books in the month of Ramaḍān on different dates. Sayyidnā Qatādah رضي الله عنه reports on the authority of Sayyidnā Wāthilah رضي الله عنه that the Messenger of Allah said that Prophet Ibrāhīm عليه السلام received his Scriptures on 1st Ramaḍān, Torah was revealed on 6th Ramaḍān, Zabūr was revealed on 12th Ramaḍān, Injīl was revealed on 18th Ramaḍān and the Holy Qur'ān was revealed on the night of 24th, that is, on 25th Ramaḍān. (Qurṭubī).

The statement that the 'Qur'ān was revealed in the Night of Power'

means that it was revealed in its entirety from the Preserved Tablet to the lowest Firmament in one night of the month of Ramaḍān. But, it was revealed to the Prophet ﷺ gradually over a period of twenty-three years. Some scholars have expressed the opinion that the installment of the Qur'ān that was destined to be revealed in a given year used to be sent down on the Night of Power from the Preserved Tablet to the Firmament of the Earth. (Qurṭubī).

Some other scholars of Tafsīr, like 'Ikrimah, interpret the phrase '*laylah mubārakah*' (blessed night) as referring to '*laylat-ul-bara'ah*' (the Night of Immunity), that is, the 15th night of Sha'bān. But to say that the Qur'ān was revealed during this night goes against the clear texts of the Qur'ān: In *شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ* and in *إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ* we come across "The month of Ramaḍān is the one in which the Qur'ān was revealed...(2:185)" and "We have sent it (the Qur'ān) in the Night of *Qadr* - (97:1)". In the presence of such clear texts, it cannot be accepted, without any strong evidence, that the Qur'ān was revealed in the Night of Immunity. There are, however, certain Traditions that speak highly of this night - that it is a night of blessings and that it is a night during which Allah showers His mercy. Some versions of the Tradition use exactly the same words as the Qur'ān uses in the verse to describe '*laylah mubārakah*' - "*فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ أَمْرًا مِنْ عِنْدِنَا*" "In that (night), every wise thing is decided (4) through a command from Us...(5)". In interpreting this verse Sayyidnā Ibn 'Abbās ؓ says that it refers to the Night of Power, in which the Qur'ān was revealed. In it all matters are decreed to happen from the present Night of Power to the next, relating to all creation, their births, their deaths, their provisions and other details. Other leading authorities on Tafsīr, like Sayyidnā Ḥasan, Qatādah, Mujāhid and others ؓ, concur with Sayyidnā Ibn 'Abbās ؓ. Mahdawī says that all matters decreed by Allah are, on this night, transferred to the angelic scribes who record the decrees of the coming year. Other texts of Qur'ān and Sunnah bear testimony to the fact that Allah had decreed all matters in pre-eternity (*azal*) even before the creation of man. Therefore, the statement that man's destiny is decreed in this night simply means that the decrees for the whole year are handed over, in this night, to the relevant angels for implementation. (Qurṭubī).

Because some versions of the Tradition state that births, deaths and

sustenance are decreed in the night of immunity or 15th night of Sha'ban, some of the scholars have interpreted the phrase '*laylah mubārakah*' in the current verse as referring to '*laylat-ul-barā'ah*' or 'the Night of Immunity'. But this is not correct, because here the revelation of the Qur'ān is mentioned first; and its revelation in the month of Ramaḍān is confirmed by the clear texts of the Qur'ān. Some versions state that sustenance and other things are decreed in the Night of Immunity. Ibn Kathīr, first of all, says this Tradition is *mursal* and such Tradition cannot be reliable in the presence of clear/express texts. Qāḍī Abū Bakr Ibn 'Arabi asserts that no authentic Tradition relating to mid-Sha'bān is available which may show that sustenance, births and deaths are determined and decreed in that night. He further rejects the idea that there is any reliable Tradition on the merit of this night. Rūḥ-ul-Ma'ānī, however, cites a Tradition, without a chain of transmitters, narrated by Sayyidnā Ibn 'Abbās ؓ in which he says that sustenance, life and death are determined in the mid-Sha'bān night, and in the Night of Power the decrees are handed over to the angels. If this Tradition is confirmed, then the two interpretations can be reconciled and synchronized. Otherwise, the express words of Qur'ān and authentic Traditions relating to '*laylah mubārakah*' and '*fīhā yufraqu...*' in the verse of Sūrah Dukhān فَيُفْرَقُ فِيهَا clearly show that they refer to the 'Night of Power'. As far as the merit of the night of mid-Sha'bān is concerned, it is a separate issue. Some Traditions do speak about it but they are weak. Therefore, Qāḍī Abū Bakr Ibn 'Arabi denied any merit of this night. Chains of transmission of Traditions concerning mid-Sha'bān are all weak but, it may be suggested that, if the various ways of transmission are put together, they gain strength. Therefore, many great scholars have accepted the Traditions about mid-Sha'ban because there is room to act upon weak Traditions relating to meritorious actions. Allah knows best!

Verses 10 - 16

فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُّبِينٍ ﴿١٠﴾ يَغشى النَّاسَ ۚ هَذَا عَذَابٌ أَلِيمٌ ﴿١١﴾ رَبَّنَا اكشِفْ عَنَّا الْعَذَابَ إِنَّا مُؤْمِنُونَ ﴿١٢﴾ اِنِّى لَهُمُ الدِّكْرُى وَقَدْ جَاءَهُمْ رَسُوْلٌ مُّبِيْنٌ ﴿١٣﴾ ثُمَّ تَوَلَّوْا عَنْهُ وَقَالُوْا

مُعَلِّمَ مَجْنُونٍ ﴿٩﴾ إِنَّا كَاشِفُوا الْعَذَابَ قَلِيلًا إِنَّكُمْ عَائِدُونَ ﴿١٠﴾
يَوْمَ نَبْطِشُ الْبَطْشَةَ الْكُبْرَىٰ إِنَّا مُنتَقِمُونَ ﴿١٦﴾

So, wait for a day when the sky will come up with a visible smoke [10] that will envelop people. This is a painful punishment. [11] (Then they will say,) " O our Lord, remove from us the punishment; we will truly believe." [12] How will they take lesson, while there has already come to them a messenger making things clear, [13] then they turned away from him, and said, " (He is) tutored, crazy."? [14] (Well,) We are going to remove the punishment for a while, (but) you will certainly go back (to your original position). [15] (Then,) the day We will seize (you) with the greatest seizure, We will take vengeance. [16]

Commentary

دُخَانٌ مُّبِينٌ "...visible smoke" in verse (10) embodies a prophecy and the Prophet ﷺ was asked to watch for the Day when the sky will bring forth a manifest smoke covering the people. There are three opinions recorded about this from the Companions and their pupils.

The first view is that the smoke is one of the portents of the Day of Judgement which will occur very close to the Day of Judgement. This view is held by Sayyidnā 'Alī al-Murtaḍā, Ibn 'Abbās, Ibn 'Umar, Abū Hurairah, Zaid Ibn 'Alī رضي الله عنه, Ḥasan al-Baṣrī Ibn Abī Mulaikah and others رحمهم الله تعالى. This view is recorded traceably on the authority of Sayyidnā Abū Sa'īd al-Khudrī and Ḥudhaifah Ibn 'Usaid al-Ghifārī رحمهم الله تعالى which will be set out in detail later.

The second view is that this prophecy has already occurred. This refers to the event when the Quraish did not respond to Islam's call and they grew obstinate, the Apostle of Allah invoked against them that they would suffer seven years of drought and famine as it happened in the time of Prophet Yūsuf عليه السلام. They became so exhausted and hungry that they were forced to eat bones and carrion. When they looked at the sky, they saw nothing but smoke or smoky haze because of their exhaustion, instead of rain-laden clouds. This view is held by Sayyidnā 'Abdullāh Ibn Mas'ūd رضي الله عنه and others.

The third view is held by Sayyidnā 'Abdur-Raḥmān al-'A'raj and others. They say that the 'smoke' refers to the 'dust' which had been stirred up to the sky, and had covered the firmament of Makkah on the day of 'the Conquest of Makkah'. (Qurṭubī).

The first two views are most popular. Ibn Kathīr says regarding the third view:

هذا القول غريب جدًا بل مُنكر

"This view is *gharīb* (unfamiliar), in fact *munkar* (against authentic reports)".

The other two views are confirmed by authentic Traditions. Rūḥ-ul-Ma'ānī supports the second view. Tafsīr Bayān-ul-Qur'ān prefers this view. It would appear that Ibn Kathīr and Qurṭubī prefer the first view. Allah knows best!

Narrations relating to the two views are as follows. It is recorded in Ṣaḥīḥ of Muslim that Sayyidnā Ḥudhaifah Ibn 'Usaid al-Ghifārī رضي الله عنه said: "The Messenger of Allah looked out upon us from a room while we were discussing the Hour. He said:

"The Hour will not come until you see ten signs. The rising of the sun from the west; the smoke; the beast (*dābbat-ul-'arḍ*); the emergence of Gog and Magog; the appearance of 'Īsā son of Maryam; the Dajjāl (anti-Christ); three cases of the earth collapsing - one in the east, one in the west, and one in the Arabian peninsula; and a fire that will emerge from the bottom of Aden and will drive the people - or gather the people - stopping with them when they stop to sleep at night or rest during the day." (Ibn Kathīr).

Ibn Jarīr has recorded on the authority of Sayyidnā Abū Mālīk Ash'arī رضي الله عنه that the Messenger of Allah said: "I warn you against three things: one, the smoke which will only cause cold in a believer, but will permeate the entire body of an unbeliever so much so that it will ooze out from every pore and minute hole of the skin; the second thing is the beast (of the earth which will be of a strange/unusual type); the third thing will be Dajjāl". Having cited this narration, Ibn Kathīr said: هذا اسناد جيد "This chain of transmitters is good". Ibn Kathīr has cited another narration on the same subject vide Ibn Abī Ḥātim on the authority of Sayyidnā Abū

Sa'īd al-Khudrī. He also cites a narration with reference to Ibn Abī Ḥatīm on the authority of Sayyidnā 'Alī al-Murtaḍā عليه السلام to the following effect: "This prophecy has not yet been fulfilled. (It will happen close to the Hour). This smoke will be the cause of catarrh for the believer but it will penetrate the entire body of an unbeliever and ooze out of the tiny holes of his skin". Ibn Jarīr cites a narration on the same subject on the authority of Sayyidnā 'Abdullāh Ibn 'Umar and Ibn 'Abbās عليه السلام. Ibn Kathīr cites this and writes:

هذا اسناد صحيح الى ابن عباس حبر الامة وترجمان القرآن وهكذا قول من وافقه من الصحابة والتابعين مع الاحاديث المرفوعة من الصحاح والحسان وغيرهما التي اوردوها مما فيه مقنع ودلالة ظاهرة على ان الدخان من الايات المنتظرة مع انه ظاهر القرآن (فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُّبِينٍ) وعلى ما فسرہ ابن مسعود انما هو خيال رآه في اعينهم من شدة الجوع والجهد وهكذا قوله تعالى (يَغْشَى النَّاسَ) او يتغشاهم ويعمهم ولو كان امراً خيالياً يخص اهل مكة المشركين لما قيل فيه يغشى الناس.

"This chain of transmitters is authentic up to Sayyidnā Ibn 'Abbās عليه السلام, the scholar of the Ummah, interpreter of the Qur'ān. This is the view of other Companions and their pupils who concur with Sayyidnā Ibn 'Abbās عليه السلام, together with prophetic Traditions - some being *sahih* and others *hasan*. They too are sufficient to prove that the 'smoke' is one of the portents of the Hour. It has not yet occurred, especially since the apparent wordings of the Qur'ān bear evidence to this fact. Sayyidnā 'Abdullāh Ibn Mas'ūd's عليه السلام popular interpretation of the word 'smoke' refers to an imaginary smoke/an illusion which they saw because of their intense hunger and exhaustion, but it is inconceivable that the Qur'ān would use a phrase like يغشى الناس 'that will envelop people ... (11)' because this imaginary smoke was experienced by Makkans only. The wordings of the phrase 'that will envelop people ... (11)' show that the smoke had enveloped all the people.

Earlier on, Sayyidnā 'Abdullāh Ibn Mas'ūd's عليه السلام view was given as follows as recorded in the two Ṣaḥīḥs, Musnad of Aḥmad, Tirmidhī, Nasa'ī and others. Sayyidnā Masrūq عليه السلام narrates: 'We entered the mosque of Kūfah at the gates of kindah - and a preacher recited the verse يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُّبِينٍ "a day when the sky will come up with a visible smoke

(44:10)" and asked the audience : "Do you know what smoke is that ?" Then he said that that is the smoke which will emerge on the Day of Resurrection. It will take away the hearing and sight of the hypocrites, but for the believers it will be like having a cold. Sayyidnā Masrūq رضي الله عنه says, 'when we heard this we went to Sayyidnā 'Abdullāh Ibn Mas'ūd رضي الله عنه and told him about it. He was lying down, and he sat up with a start and said: "Allah has given to his prophet the following direction: قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَا أَنَا مِنَ الْمُتَكَلِّفِينَ Say, "I do not demand from you any fee for it, nor am I from among those who make up things artificially" (38:86). This verse proves that it is also a part of knowledge that when a man does not know something, he should say frankly that he does not know and that the correct knowledge is with Allah.(and he should not pretend that he knows it) "Then he narrated a Ḥadīth which interprets the meaning of the verse, thus: When the Quraish did not respond to the call of Islam and grew stubborn, the Messenger of Allah imprecated against them that they should have years like the years of drought and famine during the time of Sayyidnā Yūsuf عليه السلام. They became so exhausted and hungry that they ate dead meat and bones. When they looked at the sky, they saw nothing but smoke.

According to another report, a man would look at the sky and he would see nothing between him and the sky except a smoky haze on account of intensity of hunger and exhaustion. In support of his argument he recited فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُبِينٍ "So, wait for a day when the sky will come up with a visible smoke (44:10)". When this event took place, people came up to the Prophet of Allah and requested him to pray to Allah to send down rain to his tribe of Mudar. Otherwise, they all will perish. So, the Holy Prophet ﷺ prayed for rain for them, and the rain came down. On that occasion the following verse was revealed إِنَّا كَاشِفُو الْعَذَابِ قَلِيلًا إِنَّكُمْ عَائِدُونَ "We are going to remove the punishment for a while, (but) you will certainly go back (to your original position). (44:15)" As predicted, when they were granted ease or reprieve, they reverted to their former state of *kufr* (disbelief) and Allah revealed the following verse يَوْمَ نَبْطِشُ الْبَطْشَةَ الْكُبْرَىٰ إِنَّا مُنْتَقِمُونَ "Then,) the day We will seize (you) with the greatest seizure, We will take vengeance. (44:16)"

Sayyidnā 'Abdullāh Ibn Mas'ūd رضي الله عنه says that بَطْشُهُ كَبْرَى "greatest seizure" refers to the battle of Badr. After reporting this incident,

Sayyidnā ‘Abdullāh Ibn Mas‘ūd رضي الله عنه says that five events have already taken place:

- (1) the smoke;
- (2) the (defeat of the) Romans;
- (3) the (splitting of the) moon;
- (4) the seizure; and
- (5) the *lizām*. (Ibn Kathīr).

The 'smoke', according to this interpretation, refers to the drought and famine in Makkah. The defeat of the Romans was prophesied in the Sūrah Ar-Rūm, thus: *وَهُمْ مِنْ بَعْدِ عَلَيْهِمْ سَيَغْلِبُونَ* "and they, after their defeat, will be victorious." (30:3) The splitting of the moon refers to the miracle given by Allah to Prophet Muḥammad ﷺ that is described in Sūrah Al-Qamar, thus: *اِفْتَرَبَتِ السَّاعَةُ وَانْشَقَّ الْقَمَرُ* "The Hour (of doom) has drawn near, and the moon has split asunder (54:1)". The 'seizure', according to this interpretation, refers to the consequences of the pagan Quraish in the Battle of Badr. The '*lizām*' refers to *فَسَوْفَ يَكُونُ لِزَامًا* "Now since you belied (the truth), the punishment will be inseparable from you (25:77)", meaning the unbelievers' persistent denial of the truth will inevitably cause them torment.

A careful analysis of the verses embody several prophecies. First, the appearance of smoke on the sky and enveloping all the people. Second, that the pagans will not be able to bear the torment, so they will pray to Allah for its removal promising that they will believe. Third, they will go back on their words and break their promise. Fourth, Allah - despite their false promise - will remove the punishment for a short while in order to establish an argument against them, showing that they will not keep to their promise. Fourth, He will launch the greatest assault on them again to take revenge. According to Sayyidnā ‘Abdullāh Ibn Mas‘ūd's رضي الله عنه interpretation, all the prophecies have been fulfilled. The first four prophecies were fulfilled during the period when the people of Makkah suffered a severe drought and famine until this torment was lifted. The fifth one was fulfilled on the occasion of the battle of Badr. But the difficulty in this interpretation is that it seems inconceivable that the express wordings of the Qur’ān such as *تَأْتِي السَّمَاءُ دُخَانًا* "...the sky will come دُخَانًا a visible smoke (10) *يُغْشَى النَّاسَ* will envelop people ... (11)" would refer

to an imaginary smoke on account of intensity of hunger. The wordings expressly refer to the distinctive smoke that would be brought forth in the open and clear sky, enshrouding all the people. But in this interpretation, there is neither visible smoke in the sky nor is it enveloping the people. The smoke was as a result of the intensity of their own exhaustion. Therefore, following the express wordings of the Qur'ān, Ibn Kathīr prefers to interpret the expression دُخَانٌ مُّبِينٌ "visible smoke" as referring to one of the signs/portents of the Hour. Furthermore, this interpretation is preferable because this is based on Prophetic *aḥādīth*, while the other interpretation is based merely on a saying of Sayyidnā 'Abdullāh Ibn Mas'ūd رضي الله عنه.

But a strong objection on the interpretation of Ibn Kathīr may be raised on the basis of the verse that says, إِنَّا كَاشِفُو الْعَذَابِ قَلِيلًا إِنَّكُمْ عَائِدُونَ "(Well,) We are going to remove the punishment for a while, (but) you will certainly go back (to your original position). (44:15)". The problem here is that on the Day of Judgement no punishment of the unbelievers will be removed. The assertion that their punishment will be removed for a few days does not appear to coincide with the interpretation that takes the 'smoke' as a sign of Qiyāmah. Responding to this objection, Ibn Kathīr has observed that it could have one of two meanings. For one thing, it could mean 'If We, in keeping with your request, grant you reprieve from your torment and send you back to the world, you will revert to your former state of *kuf'r*'. This may be compared to another verse on the same subject: وَلَوْ رَحِمْنَاهُمْ وَكَشَفْنَا مَا بِهِمْ مِنْ ضُرٍّ لَلَجُوا فِي طُغْيَانِهِمْ يَعْمَهُونَ "And even if We have mercy on them and remove whatever distress they have, they would still persist obstinately in their rebellion, wandering blindly (23:75)". Similarly, another verse "...And if they were sent back, they would again go for what they were forbidden from...". (6:28)

The other meaning of كَاشِفُو الْعَذَابِ "We are going to remove the punishment" could be that all the causes of punishment have been completed and the punishment is imminent, but it is postponed for a few days, as it was delayed in the case of the people of Yūnus عليه السلام. The Qur'ān says كَشَفْنَا عَنْهُمْ الْعَذَابَ "Surely We have removed from them their punishment" whereas the punishment on the people of Yūnus عليه السلام had not yet arrived - only the signs of punishment were visible when it was

delayed, but it is described as removal of punishment.

In conclusion, if the prophecy of *dukhān* ('smoke') be taken as one of the portents of the Hour, so the phrase *kāshifūl 'adhāb* (We are going to remove the punishment - كَاشِفُوا الْعَذَابِ) does not create any problem. In this interpretation, the phrase *يَوْمَ نَبْطِشُ الْبَطْشَةَ الْكُبْرَى* "(Then,) the day We will seize (you) with the greatest seizure ... (44:16)" refers to the seizure of the Day of Judgement. In Sayyidnā 'Abdullāh Ibn Mas'ūd's رضي الله عنه interpretation it refers to the seizure of the battle of Badr. This is correct because that too was a great seizure, but that does not necessarily mean that a greater seizure will not be made on the Day of Judgement. It is possible that the Qur'ān, through these verses, is warning the unbelievers of an impending punishment. Whenever a punishment befell the enemies, the noble Companions took the verses to apply to that particular punishment. This does not negate its being one of the signs of the Hour. Rūḥ-ul-Ma'ānī cites Sayyidnā 'Abdullāh Ibn Mas'ūd's narration with reference to 'Allamah Saffarini's book *البحور الزاهرة* 'al-Buhūr-uz-Zākhirah', thus:

هما دخانان مضى واحد والذي بقي يملأ ما بين السماء والارض ولا يصيب
المؤمن الا بالزكمة واما الكافر فيشق مسامعه فيبعث الله تعالى عند ذلك ريح
الجنوب من اليمن فتقبض روح كل مؤمن ويبقى شرار الناس. (روح)

"Two clouds of 'dukhān or smoke' will be produced at two different times: One, in fact, has already occurred on the occasion of the famine of Makkah and the other is still going to be produced. The second smoke will fill the atmosphere between the heaven and the earth. A believer will feel it like having a cold but it will tear through all the pores of an unbeliever. At that time Allah will send southerly wind from Yemen which will take away the soul of every believer; and there shall remain only the unbelievers, the worst of people." (Rūḥ-ul-Ma'ānī)

The author of Rūḥ-ul-Ma'ānī, in terms of his preferred interpretation, has expressed his suspicion on the authenticity of this narration. However, if the narration can be confirmed, then there will remain no conflict between the Tafsīr of Ibn Mas'ūd رضي الله عنه and the express wordings of the Qur'ān and the Prophetic ahādith. Allah, the Pure and Exalted, knows best!

Verses 17 - 33

وَلَقَدْ فَتَنَّا قَبْلَهُمْ قَوْمَ فِرْعَوْنَ وَجَاءَهُمْ رَسُولٌ كَرِيمٌ ﴿١٧﴾ أَنْ أَذْوَآ
إِلَىٰ عِبَادِ اللَّهِ ۖ إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٨﴾ وَأَنْ لَا تَعْلُوا عَلَى اللَّهِ ۖ
إِنِّي آتِيكُمْ بِسُلْطَنِ مُبِينٍ ﴿١٩﴾ وَإِنِّي عُذْتُ بِرَبِّي وَرَبِّكُمْ أَنْ
تَرْجُمُونِ ﴿٢٠﴾ وَإِنْ لَمْ تُؤْمِنُوا لِي فَاعْتَزِلُونِ ﴿٢١﴾ فَدَعَا رَبَّهُ أَنْ
هَؤُلَاءِ قَوْمٌ مُّجْرِمُونَ ﴿٢٢﴾ فَاسْرِ عِبَادِي لَيْلًا إِنَّكُمْ مُّتَّبِعُونَ ﴿٢٣﴾
وَاتْرِكِ الْبَاحِرَ رَهْوَآ ۖ إِنَّهُمْ جُنْدٌ مُّغْرَقُونَ ﴿٢٤﴾ كَمْ تَرَكُوا مِنْ جَنَّاتٍ
وَعُيُونٍ ﴿٢٥﴾ وَزُرُوعٍ وَمَقَامٍ كَرِيمٍ ﴿٢٦﴾ وَنَعْمَةً كَانُوا فِيهَا فَكِهِينَ
﴿٢٧﴾ كَذَلِكَ ۖ وَأَوْرَثْنَاهَا قَوْمًا آخَرِينَ ﴿٢٨﴾ فَمَا بَكَتْ عَلَيْهِمُ
السَّمَاءُ وَالْأَرْضُ وَمَا كَانُوا مُنْظَرِينَ ﴿٢٩﴾ وَلَقَدْ نَجَّيْنَا بَنِي
إِسْرَءِيلَ مِنَ الْعَذَابِ الْمُهِينِ ﴿٣٠﴾ مِنْ فِرْعَوْنَ ۖ إِنَّهُ كَانَ عَلِيًّا مِّنَ
الْمُفْسِرِينَ ﴿٣١﴾ وَلَقَدْ اخْتَرْنَاهُمْ عَلَىٰ عِلْمٍ عَلَى الْعَالَمِينَ ﴿٣٢﴾
وَأَتَيْنَاهُم مِّنَ الْآيَاتِ مَا فِيهِ بَلَاءٌ مُّبِينٌ ﴿٣٣﴾

And We did test the people of Fir'aun prior to them, and a noble messenger came to them [17] saying, " Deliver to me the slaves of Allah. I am an honest messenger to you." [18] and saying, " Do not be haughty against Allah. I bring to you a clear proof. [19] And I have sought refuge with my Lord and your Lord, lest you stone me to death. [20] And if you do not believe in me, then keep away from me." [21] Then he prayed to his Lord saying, " These are a guilty people." [22] (So, Allah answered his prayer saying,) " Now, take away my slaves at night. You will certainly be chased. [23] And leave the sea in the state of stillness; they are an army that is sure to be drowned." [24] How many gardens and fountains have they left behind_ [25]_ and how many fields and noble sites, [26] and how many a luxury they used to rejoice in! [27] This is how it happened. And We made other people inherit all this. [28] So, neither the sky and earth wept over them, nor were they given a respite. [29] And

We delivered the children of Isra'il from the humiliating punishment, [30] from Fir'aun. Indeed, he was haughty, one of the transgressors. [31] And We chose them, with knowledge,¹ above all the worlds. [32] And We gave them the clear signs in which there was a manifest blessing. [33]

Commentary

وَأِنِّىْ عُدْتُ بِرَبِّىْ وَرَبِّكُمْ اَنْ تَرْجُمُوْنِ "And I have sought refuge with my Lord and your Lord, lest you stone me to death. (44:20)" The word *rajm* means 'to stone to death'. Another meaning of the word is 'to revile or to make a verbal assault or to heap up insults'. Both senses are possible here, but it seems more likely that the word is used here in the sense of stoning to death, because Fir'aun's people must have been threatening Prophet Mūsā عليه السلام with death.

وَاتْرُكِ الْبَحْرَ رَهْوًا "And leave the sea in the state of stillness; (44:24)" The word *rahwan* means 'to be still/calm/motionless'. When Prophet Mūsā عليه السلام and his companions crossed the sea, Mūsā عليه السلام naturally desired for the sea to go back to its original state. So he wanted to strike it with his staff so that it would form a barrier between them and Fir'aun to prevent him from reaching them. But Allah commanded him to leave it as it was, quiet and divided, and gave him the glad tidings that they were a host to be drowned, and he should not fear either being overtaken by Fir'aun or drowning in the sea. When Fir'aun, with his host, will reach the middle of the dry path, Allah will cause the water to flow and they will drown. (Ibn Kathīr).

وَأَوْرَثْنَهَا قَوْمًا اٰخَرِيْنَ "...And We made other people inherit all this." (44:28) In Sūrah Shu'ara', it is explicitly stated that 'other people' refers to the Children of Israel. It is objected that there is no historical evidence to show that the Children of Israel ever settled again in Egypt. This objection has been rebutted in Sūrah Shu'arā'.

Weeping of the Sky and the Earth

فَمَا بَكَتْ عَلَيْهِمُ السَّمَاءُ وَالْاَرْضُ "So, neither the sky and earth wept over them... (44:29)". This means they did not perform any righteous deeds on

(1) It means that the preference given to them was based on the divine knowledge that they deserved it, because they were the only people at that time who believed in the Oneness of Allah and had submitted themselves to His commands.

earth which would weep for them when they died, nor did any of their righteous deeds ascend through the gates of heaven, so that the sky would weep on their death. There are several ahadith which confirm that when a righteous person dies, the heaven and earth weep. Ḥāfiẓ Abū Ya'la reports on the authority of Sayyidnā Anas رضي الله عنه that the Prophet of Allah said: "For every person there are two gates in the heaven/sky. Through one of them his sustenance descends, and through the other his deeds and his conversation ascend. When he dies, the gates remember him and weep. Then the Prophet ﷺ recited the following verse as an evidence of his statement: "فَمَا بَكَتْ عَلَيْهِمُ السَّمَاءُ وَالْأَرْضُ" So, neither the sky and earth wept over them...(44:29)". Similar reports are narrated on the authority of Sayyidnā Ibn 'Abbās رضي الله عنه (Ibn Kathīr). Sayyidnā Shuraih Ibn 'Ubaid al-Ḥaḍramī رضي الله عنه narrates that the Holy Prophet ﷺ said: "If a believer dies away from home where there is no one to weep for him, the heaven and earth weep for him." On this occasion too, the Holy Prophet ﷺ recited the same verse (29), adding that neither the sky nor the earth weeps for a non-believer. (Ibn Jarīr). Sayyidnā 'Alī رضي الله عنه also upholds that the heaven and earth weep for a righteous person. (Ibn Kathīr).

Some scholars interpret the verse metaphorically, not literally. They say that the sky and the earth do not really weep, in the primary sense of the word. The verse purports to say that their existence is so insignificant that when they were wiped out, it did not cause grief to anyone. In the light of the above narratives, the real weeping of the heaven and earth in this context appears to be preferable. If the literal or primary sense of an expression is possible, there is no need to interpret it metaphorically or figuratively. The narratives quoted above support our argument - that the verse must be interpreted in its basic sense, and not in the figurative sense. It may be objected that neither the heaven nor the earth has any sense so that they would weep in the primary sense in which we understand it. Its rebuttal is simple: Obviously, every member of the universe has some sense, to a higher or lower degree, as attested by the Qur'ān إِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ "...And there is not a single thing that does not extol His purity and praise, but you do not understand their extolling... (17:44)". Gradually, contemporary science - through its research and experiment - is now reaching the same conclusion. Of course, it is not necessary for the heavens and the earth to be weeping in

the same way as human beings do. The way of their weeping would surely be different from humans but we are unaware of its reality.

"وَلَقَدْ اخْتَرْنَهُمْ عَلَىٰ عِلْمٍ عَلَىٰ الْعَالَمِينَ" And We chose them, with knowledge above all the worlds. (44:32)," This does not imply that the Children of Israel are superior to the Ummah of Muḥammad ﷺ, because the verse means that the Children of Israel were given superiority over all the people of their time. This is just like the Qur'ān has described the merit of Sayyidah Maryam عليها السلام as being superior to the نِسَاءَ الْعَالَمِينَ "women of the worlds (3:42) which means that she was superior to the women of her time." It is also possible that the Children of Israel have some sort of superiority to all the people of all times and ages from a particular angle, but collectively the Ummah of the Final Messenger ﷺ holds the highest status. (See Ibn Kathīr and other sources for details.)

"على علم" "with knowledge" means that every work of Allah has wisdom. Thus wisdom underlying Allah's knowledge dictated that they be granted superiority, and they were granted accordingly.

"وَاتَيْنَهُم مِّنَ الْآيَاتِ مَا فِيهِ بَلَاءٌ مُّبِينٌ" And We gave them the clear signs in which there was a manifest blessing. (44:33) "The word 'signs' refers to the miracles of the staff, the shining hand and others. The word بَلَاءٌ *bala'* has two senses: (1) blessing; and (2) trial. Here both senses are possible. (Qurtubī).

Verses 34 - 42

إِنَّ هَؤُلَاءِ لَيَقُولُونَ ﴿٣٤﴾ إِنْ هِيَ إِلَّا مَوْتَتُنَا الْأُولَىٰ وَمَا نَحْنُ
بِمُنشَرِينَ ﴿٣٥﴾ فَاتُوا بِآيَاتِنَا إِنْ كُنْتُمْ صَادِقِينَ ﴿٣٦﴾ أَهُمْ خَيْرُ أُمَّةٍ
قَوْمٌ تَبِعُوا الَّذِينَ مِنْ قَبْلِهِمْ أَهْلَكْنَاهُمْ إِنَّهُمْ كَانُوا مُجْرِمِينَ ﴿٣٧﴾
وَمَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا لِلْعَيْنِ ﴿٣٨﴾ مَا
خَلَقْنَاهُمَا إِلَّا بِالْحَقِّ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٣٩﴾ إِنَّ يَوْمَ
الْفَصْلِ مِيقَاتُهُمْ أَجْمَعِينَ ﴿٤٠﴾ يَوْمَ لَا يُغْنِي مَوْلَىٰ عَنْ مَوْلَىٰ شَيْئًا
وَلَا هُمْ يُنصَرُونَ ﴿٤١﴾ إِلَّا مَنْ رَحِمَ اللَّهُ إِنَّهُ هُوَ الْعَزِيزُ الرَّحِيمُ ﴿٤٢﴾

These people say, [34] "The real end is nothing but our first death, and we are not going to be resurrected. [35] So, (O believers,) bring our fathers, if you are true (in your belief in resurrection.)" [36] Are they better or the people of *Tubba'* and those who were before them? We have destroyed them. They were guilty indeed. [37] And We did not create the heavens and the earth and what is between them just as players. [38] We did not create them but with true purpose, but most of them do not know. [39] The Day of Decision is the appointed time for all of them – [40] the day when no close relation will be of any use to any close relation, nor will they be helped, [41] except the One on whom Allah has mercy. Of course, He is the All-Mighty, the Very-Merciful. [42]

Commentary

فَاتُوا بِآبَائِنَا إِنْ كُنْتُمْ صَادِقِينَ ("Bring our fathers, if you are true (in your belief in resurrection".) (44:36)". Allah did not give an answer to this argument of theirs, because it was too obvious to need explanation, for the resurrection will happen on the Day of Judgement, not in this world. Allah will bring back to life all human beings in the Hereafter. Life and death in this world are bound by specific natural laws and wisdom. If Allah is not bringing back to life those who died long ago at this time, it does not necessarily imply that He will not be able to give life after death in the Hereafter. The following statement embodies their false/absurd reasoning: In logical terminology, it may be said that the negation of a particular thing does not necessarily imply the negation of a general thing.

(Bayān-ul-Qurʾān)

The Story of *Tubba'*

أَهْمُ خَيْرٌ أَمْ قَوْمُ بُعْ "Are they better or the people of *Tubba'*? (44:37)". The people of *Tubba'* have been referred to twice in the Qurʾān. Here and in Sūrah Qāf. In both places only their name has been mentioned without recounting their chronicle. Therefore, the commentators have discussed extensively about the people of *Tubba'*, trying to identify them and their history. *Tubba'* is not the name of a particular individual, but is said to be the royal title of the kings of Ḥimyar in Yemen. The Kings of Yemen were only known by this title when held sway over Ḥimyar, Arabia, Syria, ʿIrāq and parts of Africa for a long time; western part of Yemen was their capital. Therefore, the plural of *Tubba'* is *Tababi'ah*, and the kings are called *Tababi'ah* of Yemen. It is not clear which of the *Tababi'ah* is

referred to here. Ḥāfiẓ Ibn Kathīr's research and conclusion would appear to be most plausible. His conclusion is that *Tubba'* here refers to *Tubba' Ausat* (Middle *Tubba'*) whose name was As'ad Abū Kuraib Ibn Ma'dikarab Yamani. This King ruled at least seven hundred years before the advent of the Holy Prophet of Allah ﷺ. Among the Ḥimyarī Kings, he ruled the longest. During his rule, he went on a journey of conquest invading many regions and annexing them to his domain until he reached Samarqand, expanding his kingdom. According to Muḥammad Ibn Ishāq's narration, during his conquests once he passed by the area of Madīnah and intended to attack it. The inhabitants of Madīnah adopted the attitude that during the day they used to resist his attacks and during the night they entertained him. He felt embarrassed and abandoned the intention of fighting. During this period, two Jewish Rabbis warned him that that was the place of migration of the Final Prophet of Allah, and that he would never be able to prevail over that city. He was thus persuaded and left Madīnah and went away with the two Rabbis to Yemen. The Rabbis invited him to embrace the Mosaic religion, and he did accept it. As a result, his people were also influenced by him and they too embraced the Mosaic religion. However, after his death they went astray and reverted to idolatry and fire-worship. This brought down on them the Divine wrath, the details of which are available in Sūrah Saba'. (Condensed from Tafsīr Ibn Kathīr: vol. 4 / p 144). This incident shows that the *Tubba'* mentioned here had himself embraced Islam, but his people later went astray. On both occasions the Qur'ān has made reference to the 'people of *Tubba'*', and not to *Tubba'* himself. This is supported by the narratives of Sayyidnā Sahl Ibn Sa'd and Ibn 'Abbās ؓ which are recorded by Ibn Abī Ḥātim, Imām Aḥmad, Ṭabarānī and others that the Messenger of Allah said: لَا تَسُبُّوا تَبْعًا فَإِنَّهُ، قَدْ كَانَ اسْلِمَ "Do not revile *Tubba'*, because he had embraced Islam." (ibidem).

مَا خَلَقْنَاهُمَا إِلَّا بِالْحَقِّ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ "We did not create them but with true purpose, yet most of them do not know. (44:39)" In other words, every wise and thinking person should realise that there is a purpose and objective for creating this universe. The heavens and the earth and everything created in them manifest many realities. Examples are: (1) the manifestation of Divine power; (2) the possibility of the Hereafter. Obviously, the Supreme Creator Who drew out such huge bodies from the

realm of non-existence into the realm of existence surely has the power to destroy them and re-create them; (3) the need for retribution (reward/punishment). If there is no retribution in the Hereafter, the very existence of the universe would be rendered purposeless or its purpose would be defeated. The wisdom underlying the creation of the universe is to make it *dar-ul-imtihan* (the domain of test-n-trial) and the Hereafter is the domain of reward and punishment. Otherwise, the outcome of both good and bad will necessarily be the same. This is far from Divine wisdom, or not in keeping with Divine wisdom; and (4) urging the thinking people to obey Allah and thank Him for having granted man this entire universe or creation as His great blessing

Verses 43 - 59

إِنَّ شَجَرَتَ الزَّقُّومِ ﴿٤٣﴾ طَعَامُ الْآثِمِينَ ﴿٤٤﴾ كَالْمُهْلِ ۖ يُغْلَى فِي
الْبُطُونِ ﴿٤٥﴾ كَغَلْيِ الْحَمِيمِ ﴿٤٦﴾ خُذُوهُ فَاعْتِلُوهُ إِلَى سَوَاءِ
الْجَحِيمِ ﴿٤٧﴾ ثُمَّ صُبُّوا فَوْقَ رَأْسِهِ مِنْ عَذَابِ الْحَمِيمِ ﴿٤٨﴾ ذُوقْ ۖ
إِنَّكَ أَنْتَ الْعَزِيزُ الْكَرِيمُ ﴿٤٩﴾ إِنَّ هَذَا مَا كُنْتُمْ بِهِ تَمْتَرُونَ ﴿٥٠﴾ إِنَّ
الْمُتَّقِينَ فِي مَقَامٍ أَمِينٍ ﴿٥١﴾ فِي جَنَّتٍ وَعُيُونٍ ﴿٥٢﴾ يَلْبَسُونَ مِنْ
سُنْدُسٍ وَإِسْتَبْرَقٍ مُتَقَابِلِينَ ﴿٥٣﴾ كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿٥٤﴾
يَدْعُونَ فِيهَا بِكُلِّ فَاكِهَةٍ آمِنِينَ ﴿٥٥﴾ لَا يَذُوقُونَ فِيهَا الْمَوْتَ
إِلَّا الْمَوْتَةَ الْأُولَى ۖ وَوَقَّهُمْ عَذَابَ الْجَحِيمِ ﴿٥٦﴾ فَضَلًّا مِّن رَّبِّكَ ۖ
ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٥٧﴾ فَإِنَّمَا يَسَّرْنَاهُ بِلِسَانِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ
﴿٥٨﴾ فَارْتَقِبْ إِنَّهُمْ مُّرْتَقِبُونَ ﴿٥٩﴾

Indeed the tree of *zaqqūm* [43] is the food of the sinful, [44] like dregs of oil. It will boil in the bellies [45] like the boiling of hot water. [46] (It will be said,) "Seize him, and drag him into the midst of the Hell. [47] Then pour on his head some torment of boiling water." [48] "Have a taste! You are the 'one of might', the 'one of honour'. [49] This is the thing about which you used to be sceptic."

[50] Indeed the God-fearing will be in a place free from fear, [51] in gardens and fountains. [52] They will be dressed in fine silk and thick silk, facing each other. [53] Thus (it will happen,) and We will marry them with houris having big dark eyes. [54] They will call therein for every fruit peacefully. [55] They will not taste death therein, except for the first death (they faced in the world). And He will save them from the torment of the Hell, [56] as a favour from your Lord. That is the great achievement. [57] So, We had made it (the Qur'an) easy in your tongue, so that they may take lesson. [58] Now wait. They too are waiting. [59]

Commentary

Punishment and Reward of the Hereafter

In these verses, according to the style of the Qur'an, Allah describes Hell and the way the unbelievers will be punished, and Paradise and the way the believers will be rewarded.

Punishment of the Dwellers of Hell

إِنَّ شَجَرَتَ الزَّقُّومِ "Indeed the tree of *zaqqūm*... (44:43)". Some necessary information regarding the reality of *zaqqūm* has been given in Sūrah Aṣ-Ṣaffāt. Please see under (37:64-65). Here the Qur'an apparently indicates that the infidels will be given *zaqqūm* to eat even before they enter Hell, because in this verse the Qur'an says that after having fed them with *zaqqūm* they will be seized by the keepers of Hell and dragged into the middle of the blazing fire of Hell. According to some commentators, this is the meaning of (56:56) Sūrah Al-Wāqī'ah هَذَا نُزْلُهُمْ يَوْمَ الدِّينِ (This will be their entertainment on the Day of Requitall". They argue that the word *nuzul* (entertainment) originally refers to the starter food and provision served to guests to make them feel welcome before the main course of entertainment is served. The main course of food and provision served later on is called *ḍiyāfah* or *ma'dubah*. The wordings of the Qur'an do carry the possibility that the feeding of *zaqqūm* could be after the entry into Hell. In this case the word *nuzul* would refer, by extension, to the main course of meals and provisions served. The verse under comment which speaks about 'dragging the dweller of Hell towards the middle of the blazing fire' means, he would already be in Hell but after feeding him *zaqqūm* he will be dragged towards the middle of the fire to expose him to a greater degree of disgrace and torture. Allah knows

best! (Condensed from Bayān-ul-Qur'ān).

Reward of the Inmates of Paradise

إِنَّ الْمُتَّقِينَ فِي مَقَامٍ أَمِينٍ (Indeed the God-fearing will be in a place free from fear, - 44:51). The current set of verses describes the eternal blessings of Paradise. Almost all sorts of blessings have been referred to in these verses, because the following are generally the human needs:

- (1) fine dwelling;
- (2) fine clothing;
- (3) the best life-partner;
- (4) the best food;
- (5) the satisfaction that these blessings will remain available; and

(6) assurance of total security from grief and affliction. In these verses all the six kinds of blessings for the inmates of Paradise have been mentioned.

Let us carefully analyze the six verses in this set. The dwelling of the inmates is described as *'āmin* "free from fear". The best human dwelling, according to verse (51), is the one that is secure from all kinds of dangers.

سُنْدُسٍ وَإِسْتَبْرَقٍ (... fine silk and thick silk.... - 44:53) Both the words refer to 'silk'. The word *sundus* refers to "fine silk" and the word *istabraq* refers to "thick silk".

وَزَوَّجْنَهُمْ بِحُورٍ عِينٍ (We will marry them with houris having big dark eyes) - 44:54). The word *tazwīj* originally means 'to make one person partner of another'. Later on it came to be utilised abundantly in the sense of 'marrying'. According to the second sense, the men of Paradise will be married technically to houris having big dark eyes. This is the apparent sense of verse (54). Although the inmates of Paradise will not be legally obligated to observe the precepts of Shari'ah, the purpose of marriage will be to honour them. Therefore, this should not raise any objection. If the word is taken in the first sense, houris having big dark eyes will be given as life partners to the men of Paradise. The houris in this case will be granted to them as a gift. There will be no need for a contract of marriage as is done in this world.

لَا يَذُوقُونَ فِيهَا الْمَوْتَ إِلَّا الْمَوْتَةَ الْأُولَى (They will not taste death therein, except for the first death (they faced in the world) - 44:56). In other words, they shall suffer no death other than the first death which they had encountered at the end of their lives in this world. The dwellers of Hell as well will suffer only one death at the end of their lives in this world. The latter, however, will suffer a greater degree of torture when they will know that they will remain alive in this miserable state of punishment, whereas for the former the thought that Allah has saved them from the torment of the Hell, that the gardens of Paradise are eternal, that they will enjoy the delights of paradise for ever and its blessings will never cease or be taken away from them, will enhance the degree of their happiness, never to diminish .

Alḥamdulillah
the commentary on
Sūrah Ad-Dukān
ends here.